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THE

NEW JERUSALEM MAGAZINE.

No. CCCLXXVI.

Vol. XXXI.] JUNE, 1859. [No. 12.

SERMON FROM MATTHEW V. 14.

BY THE LATE DR. CHAS. D. RICE.

"Ye are the light of the world. A city that is set on a hill cannot be hid."

In proportion as Christianity is introduced into any country, and with such success as to take root among its inhabitants, and grow up among them, and bear its legitimate fruits, the people of that country are considered enlightened. That countries may become enlightened without the aid of Christianity, to a great extent, cannot be denied; for many countries have been so enlightened, — fostering the sciences, encouraging the arts, and erecting monuments of their power and knowledge. Yet it is true, that nothing contributes so effectually to the real and permanent advancement of a nation as the spread of pure religion. And, if this will hold good of a nation, it will equally so of a society or small community.

In this part of the world, all are, to some extent, affected by the light of the gospel. They are generally instructed in some of its prominent truths; and cannot, without obstinate blindness, be insensible to the rays they emit in every direction. But there are vast differences in the degree to which

this light prevails; and it is to the professed Christian that the world's people feel entitled to look, as to special manifestations of the true light of life. However regardless they may be of the rules of right in their own deportment, they manifest but little scruple in their strictures upon those who stand in the place of the Lord's disciples. When men, therefore, come out from the mass of mankind, by a public assumption of the rank of Christians, they must ever after be aware that they are like a city set on a hill. Every act of their lives assumes a new importance. They can no longer live to themselves, but must live for the good or evil of those who look at their walk in life, and who are likely to judge the cause of religion by the conduct of its professors. If, from the early ages of Christianity, those who professed to be guided by its holy precepts had uniformly let their light so shine before men that they had seen their good works, and thus been induced to glorify their Father who is in heaven, it would be difficult to estimate the amount of good which would have been done to the world at large by this time. But, as the reverse has been the case in a majority of instances, the darkness, doubt, sin, and misery which prevail in religion's stead, present a melancholy picture. If Christians are sometimes aware how much depends upon the example they set before the world, it seems as if it is *only sometimes* that they are so; for their general conduct belies such a consciousness, and rather bespeaks their apathy in regard to it. In every community, there will be found some few leading persons in the principal departments of life, — men who are looked up to for their commercial, intellectual, or moral superiority; and they have it in their power to be mediums of a high or a low degree of virtue, according to their devotion to the cause they have espoused, particularly in respect to religion. A man who has lived with a view to any particular branch of industry, and has cultivated it with that degree of success which generally follows persevering effort, will naturally lead his fellows in his train. If one man in a village has grown rich in this world's goods, the love of wealth becomes contagious, and spreads among the citizens to whom the light of *his* love shines. If one man has successfully devoted him-

self to the cause of science, his associates grow fond of science, either for its own sake, or on account of the honor which they see it has brought upon *him.* It is true also, in some degree, in regard to those who lay up their treasures in the kingdom of heaven; to those who study that wisdom which comes from above; to those who seek for that honor which comes from God only. One devoted disciple of our Lord, whose light is always shining, will cause his religious sphere to be felt around him, and will lead many to glorify his God.

In nature, we find two kinds of light. One, like that of the sun, is inherent in the body which emits it; or, in other words, is a real medium through which it is transmitted from the Great First Cause to the other objects of his creation, which subsist upon the light and heat which he thus provides for them: the other, like that of the moon, is not inherent, but is only reflected from some more primary body which supplies it. Now, in society, something analogous to this obtains. There are some who are the direct media of the wisdom they receive from a higher order of being, as the sun is a medium of natural light and heat. They appear to have this within and of themselves; though this is truly but an appearance, as all wisdom comes from God. There are others, who, analogous to the moon, can only reflect the light they receive from their associates and those about them: and this, agreeably to all natural things, is in a degree much less than they have received; as some of that which they receive is morally absorbed, and some is dissipated like the rays of the moon. The true disciple, who has freely received from his Lord, and who is disposed to freely give to those within the circle of his influence, should, and probably will, have from the Lord light in himself; his whole body will be full of light. Little dependence is to be placed on those who merely reflect the characters and prominent traits of those in whose community they reside. They are like the batrachians, and cold-blooded animals generally. They assume the temperature of the medium in which they live; and though their love may be warm in them while warm breezes of summer fan them, and their intellects reflect brightly while a bright light shines on them, yet they are cold

and dark as soon as the face of society changes. They become "all things to all men," in the very lowest meaning of the phrase.

A prominent difference between true and reflected light in natural things, or among natural objects, is that the former is always united to heat in its primitive state, and accompanied by it in its effects; while the latter is not necessarily so accompanied, and, as a general rule, is not united to heat at all. Every one is aware how diverse are their legitimate effects in the world. The one is productive of growth and development of animal and vegetable life in proportion to its prevalence: the other leaves all as it found them, — cold, barren, undeveloped. The one stimulates those faculties which already exist, and helps to generate new ones: the other may enable him whose faculties are perfect to see to use them, but gives no sustaining power. The one warms and comforts the traveller in his way: the other only reflects a chilly light upon his wintry path.

As the light of the disciples was commanded so to shine that men might see their good works, and glorify their Father who is in heaven, it is plainly to be inferred that their light should be of the former of these kinds. It was not to be a form of wisdom without love, faith without works of charity; but such a kind as causes gladness and happiness in those hearts which receive it, constraining them to glorify God. And such a kind must be that which abounds in the warmth of some form of heavenly love: its influence must be *felt* as well as *seen*.

A few considerations will show the importance of having our lamps always trimmed and burning. One of the first of these is, that every act of the professor of religion has a permanent influence, either for weal or for woe, upon those who know him, and take cognizance of those acts; and, through them, even upon generations yet to come upon the stage of life, when the present actors leave it. We cannot look so far into the future as to say when a good or evil deed performed by us shall cease to exert some power. Even the best among us are disposed to find, in the shortcomings of others, an apology for our own delinquencies. If we contribute but little to the cause of truth, we comfort ourselves that some Christian whom we

know contributes still less. If we devote our time and talents almost solely to the accumulation of wealth, we find an excuse in the greater amount which other religious men possess. If we seek a high seat in the synagogue, and one of the uppermost rooms at a feast, we have only to ascertain that some other one occupies a higher one, and all is right with us. If we wish to deck ourselves with useless ornaments, we have but to plead in excuse the fashion which prevails among the virtuous, or those who are called so. When those who know that they are like a city set on a hill, consider rationally how important it is that they should in all things set such an example as they would, in their better moments, wish to see followed by others, it seems strange that the standard of public and private virtue among Christians is, as it were, fixed at so low a degree. The Christian public have, in past ages, been aware of the importance of letting their light shine before men; and ministers have, in all ages, promulgated this precept from the pulpit. Their preaching, however, has generally had two effects upon the community: one, whose tendency was good; and another, whose tendency was the reverse. The first stimulated their hearers to seek delight in the ways of Wisdom, not only because they ought to be seen walking in them, but because they really soon found them pleasant, and that all her paths were paths of peace. They entered them, to be sure, from a sense of duty; but soon found that the road to duty and that to happiness led the same way. While they felt that the world's people looked to them as examples of virtue, they wished to be filled with that virtue. While they knew that the acts of their every-day life were scrutinized, often with the severest judgment, they tried to have them such as might bear that scrutiny, without being the cause of reproach to the cause which they deemed most holy. They wished to be filled with the light of life, that they might enjoy the peace of mind, the interior illumination, it gave; and that they might emit it, to the circle they moved in, with clearness and purity, and thus be the mediums of true wisdom to those within their sphere. The second effect has been that which in the later ages of the church has been the most prevalent: and this is to give the appearance of light,

where there is no true reality; to hold up torches which dazzle the eye, but do not illumine the path; for darkness covers the land, and gross darkness the people. Many who *called themselves* Christians, and felt that the eyes of the world were upon them, wished to retain their standing; and, still more, they wished to bring no reproach upon that standing. They therefore threw a garment of light over their rags, thinking to deceive the people by that artifice. But it did not generally succeed: the dark under-garments were betrayed through the thin gauze which was intended to hide their color and defects. Outward acts of devotion, fasts and mortifications, long prayers and longer faces, testified that they were devout men, and full of sanctity: but the thousand little acts of kindness were left for others to perform, and the thousand kinds of real self-denial were passed over for those to endure who might choose to; and they were found wanting in those qualities which common sense has generally considered indispensable to the Christian character. The light they caused to shine was like the chilly rays from an iceberg, when the moon shone upon it. There was nothing to warm the heart by its sympathy, while it enlightened the intellect by its teachings.

The fact that the forms and ceremonies of the church, now coming to its end on earth, were the outward tokens of wisdom and love which had ceased to prevail within, has led many to discard them entirely, or to a great degree, and regard them as useless, or worse than useless. But this is not right. If the lamps have, for a time, been without oil, it is certainly a great folly to throw them away: it is more rational to fill them with oil, and have them trimmed and burning. One good effect there has been from abolishing forms and ceremonies: it has removed many false lights from the candlestick, and prevented others from being deceived by their delusive glimmerings. But a greater evil, perhaps, has arisen in the circumstance, that too many are left without *any* beacon to guide them. They wander indeterminately, for want of any tangible object to which to direct their footsteps. Even in a true and spiritual state of things, it is not enough that there are the vital principles of religion: it is expedient that there should also be the form. This

is to be looked for, at any rate, in the New Church; for we are taught that every truth and every good is manifested in form. God himself is not regarded by us as a mere abstract idea, but a divine embodiment of Love and Wisdom; and the angels, being images of him, are in the form of their ruling love. So, in this world, it is wisely ordered by Providence, that those who are hereafter *to be* angels are like a city set on a hill; not the ruins of a city scattered to the winds, nor torn down so that one stone does not rest on another. If it is necessary, in the spiritual world, that every thought and affection shall exist in its appropriate form, and be so recognized by beings that are really spiritual, how much more indispensable it must be on earth, from the material nature of the things that here exist! The disciples were not *told* that they were, or represented, abstract goods and truths; although such, interiorly, was the case with them: but they were taught to consider themselves as candles placed upon a candlestick, that they might give light to all in the house of God. In the spiritual sense, "candlestick" represents the church as to illumination; also, in a more extended sense, the spiritual kingdom of the Lord. And it is consistent with this its proper internal meaning, that those who represent the light of the world should assume their intended position in the church; not because it is a post of honor, — for such a motive would be an unworthy one, and would be condemned by the rebuke of our Lord to the Pharisees; not because they are necessarily better, in their own opinion, than others, — for it is not sure that in heart they are, and God only knows who is truly good: but because it is God's command, — and we know all his commands are for our good, and for the good of others; because we may feel our responsibility to take a position, from which the light of truth may shine through us, as a medium of heavenly knowledge, to the people of this world. There is a moral cowardice in shrinking from the position designed for us; and a want of moral goodness, where, by such defection on our part, we withhold from those around us the appointed means for their religious advancement and improvement.

Let us now look more interiorly into the internal meaning of the text. The disciples, to whom these words were ad-

dressed, represented all the goods and truths of the church: and these goods and truths were to be the light of the world; or, in a more special, interior, and restricted sense, the light of the church; for "world," when used in the Scriptures, has this meaning, in this and many other places. Thus Peter represents faith; James, charity; and John, the works of charity; in the same manner as Reuben, Simeon, and Levi represented the same principles in the Jewish church: and the other disciples represented the goods and truths which are derived from these primary ones. If these principles constitute a true church, it follows, by just inference, that no church is, or can be, a true church, wherein these are not to be found; also that a church is truly a church in proportion as they *are* found. And, as a man is a church in the least form, he should have all these principles in himself; and, in proportion to their predominance in his thoughts and affections, he is a true epitome of a church.

So, too, in respect to a church or a man. The light of divine truth should occupy a high and prominent place in the intelligence and faith of the social body or in the individual soul, as a candle should its proper place in or upon a candlestick. It is not to be hidden, or be so immersed and covered over by sensual principles and feelings as to diffuse no illumination through the soul of the man or the moral body of the church. It is often the case, with persons who have been educated in all the affection of true piety, and been taught the precepts of religious life, that they allow all these to be so enveloped with worldly affairs, that neither their most intimate friends, nor even they themselves, can say whether there be any of the light of truth in them. It exists, to be sure; but, with them, is like a candle put under a bushel. It remains within them as the relics of former warmth and illustration; and is generally preserved by the providence of God, till, in subsequent years, it is aroused from its dormant state, and fanned into a flame of light and heat.

If a man cherishes this divine light in his breast, and strives to provide for it a prominent place in his soul, he then will have that light within himself, from God, which will in a more

literal, external manner enable him to let *his* light shine before men, — exhibit the divine truth, from or through his own mode of expressing it, — so that they shall see its beauty, feel its holy influence; and, when they do so see and feel it, they can hardly keep from glorifying his Father who is in heaven. This is the medium provided in divine order for the extension of love and wisdom; and if those who hope they are the real disciples of the Lord, those who wish to be his disciples, those who have had special opportunities of becoming his disciples, would realize the importance of the position they hold in a moral and spiritual point of view, how can they smother the light which is in them, how can they be so cruel and selfish as to hide the candle under a bushel, when there are so many in the house, so many whom the rays of their light *might* reach and gladden, who now grope in the darkness, which, we all confess, is very prevalent?

At the present day, many hold in their hands torches of their own kindling, — a flickering light from self-derived intelligence, — which cast a lurid glare around them, and which, they would fain persuade the world, emit a light which they may depend upon to guide them in their upward path to mansions of light and love. But it is not so: they help them to grope in devious ways to the caverns of error, from which the light of day is excluded, and from which it is difficult for them to retrace their steps, and again behold the splendor of the spiritual Sun, or ever feel again the warmth of his rays.

As we have received more light in spiritual things, through the revelations made to the Lord's New Church, than has hitherto been vouchsafed to the world at large, to us is committed the important trust of revealing the same to our fellow-men. This is a task which requires much discretion, and involves much responsibility. There are many whose eyes have been so long accustomed to the twilight of departing day, and some only to the darkness which has followed it, that they are unable to see any thing by spiritual light: it is all dark and mysterious to them. They may, however, see some spiritual truths, which occupy a plane next above the sensuous or scientific, if disclosed to them cautiously, and with due regard to the state of their

mental vision. One duty, however, is clear; and that is to keep the true light of the church ever burning in our own breasts, shining with no flickering, uncertain light, and always glowing with that warmth of love which should accompany it most intimately. Doing so, we cannot tell who may, through us, receive light into their own souls, cherish it, and, in their turn, cause its rays to give light to another circle.

May our light so shine before men, that they may see our good works, and glorify our Father who is in heaven!

THE COMFORTS OF FAITH.

No. II.

The simple realization, that there is truth attainable in the world; that it is married to and inseparable from good; that it is to be found for every exigency, and determined each moment; that it demands entire conformity to its laws; and that such submission to truth is the means for self-culture, improvement, happiness, and peace, — the awakening to such facts is a new era in the existence of each man. It heralds the new birth. It implants in all both humility and trust, and it is accompanied by the love of usefulness. It works from centre to circumference, and, pervading a man's being, elevates and ennobles his daily avocation. It gives taste and the love of the beautiful to the artist, forgetfulness of self and fidelity to nature to the man of science, sincerity to the courtier, honesty to the tradesman, employment to the rich, contentment to the poor and hard-worked. Man so accepts and ratifies the *new covenant* offered by the Lord in his mercy, and of which he says, "This is the covenant which I will make with the house of Israel after these days. I will give my law in the midst of them, and upon their hearts will I write it; and I will be to them for a God, and they shall be to me for a people. Neither

shall they teach any more a man his companion, or a man his brother, saying, Know ye Jehovah; for they shall all know me, from the least of them even to the greatest of them" (Jer. xxxi. 31–34).

Men of the present day, who are above being satisfied with a mere sensual or intellectual existence, *feel a morbid craving*, as if the noblest part of their natures were inactive; and this is obscurely recognized and hinted at in the most popular poetry, philosophy, and fiction. They are restless and ennuied, and conscious of *unused powers*. They are swayed almost entirely by their affections, to the prejudice and neglect of judgment and intelligence. Even their religious feelings are too apt to be emotional and spasmodic. *The majority of men, too, think and move in masses, and do not develop their possible individuality and character.* How rare to see an earnest, interested life in the discharge of an acknowledged use! It is not industry alone that is needed to correct this, nor absorption in a pursuit; for none are more active or zealous than the devils in hell. It is the *salt* which we are commanded in the Word to have in ourselves, — that salt, or "affection of truth for good," which carries truth out into life, and abides and is governed by it. Without this, truth becomes corrupted by falsities, and escapes from its possessor; with it, it is kept fresh and vigorous. By men's neglect of this productive, preserving, and savoring salt, their perception of truth has been blunted, their independence, true freedom, and individual progress, impeded, and their manhood in part removed.

It is a common error, and one to which the doctrines of the New Jerusalem early direct the attention, to suppose that one can believe truths, without uniting them to goods, and ultimating them in life. He has acquired much, who is aware of the wide distinction between admission and belief; who knows that the *believer* in the one only God has myriads of duties, hopes, aspirations, and comforts, inconceivable by him who admits the same merely because he has always been so instructed, and is unable to disprove it.

What a moral revolution this fact would work in the world, could it but pierce through the scales of indifference and in-

sensibility! To all, when in states of engrossment in the selfish pursuit of pleasure, profit, ease, or power, and artfully endeavoring all the while to see in themselves an adequate portion of saving sanctity, how startling would the announcement be, could they realize it, that in such conditions they are not *believers* in a God who cares for all his children alike, and requires of them, for their own happiness, to love and serve each other, and so become forms of charity! Even some who fancy themselves philanthropic, and sigh and groan over the condition and prospects of the universe; who deem that a mighty effort must be made for the regeneration and improvement of the race, and feel quite ready to direct the movement, — would blush, and become humble, could they perceive that they, too, are without belief in the Lord, who is plenteous in mercy, and whose providence is most minute in every thing; who is constantly employing the hosts of heaven in man's behalf, so far as is consistent with his freedom. In times of despondency also, when the heart is sick and tired, having beaten in vain, perchance, against the impenetrable wall that screens the future, or, it may be, faint with the conflict of to-day, or filled with remorse for past mistakes and lost opportunities, or distracted with doubts, or in despair from some experience of the folly of self-guidance, — in periods like these, what other sure mode of relief is there than to feel that evil spirits are robbing us of belief in the Lord, who is more ready to save than we are to ask, and who sees our weakness but to pity, and, so far as we will permit, remove it?

Belief in all other truths likewise besides the existence of a God, in a similar manner makes impossible the indulgence of their opposite evils; and resistance of these evils as sins is the only way to secure such belief. There is much to deceive and mislead in the somewhat popular saying, "A man can be saved who does well, no matter what he believes." He who truly does well, does so in conformity to truths which he plainly sees and feels, and which are more real to him than aught else. The world is now in obscurity; and "men love darkness rather than light, because their deeds are evil." On account of their indifference to divine truth, and the danger

of their profaning it, it has been spoken in parables, and veiled from their eyes; but the means to become prepared for its light are known.

That the many sects which profess to be Christian can all possess correct views in regard to the Lord, and our duties to him, is manifestly impossible; for they conflict irreconcilably with each other. But any thing which professes the name of liberality and charity, and endeavors to support the character by trying to make a clear insight into these subjects impracticable or of little consequence, is false and injurious; and we can see much of such a spirit at the present time. For wise purposes, some of which we are permitted to see, many things now conspire to unsettle men, and fill them with doubt in regard to creeds; *but such indecision is proper, and can be defended, surely, only so far as the creeds professed are wrong.* The Lord regards those who constitute his church on earth (and these comprise all who will submit to do his will in preference to their own) as one man, and he is disposed to communicate his truths to them without measure; and they suffer him to do this to a greater or less extent. Some are in a state to be blessed with near and full acquaintance with his providence, and may receive and spread abroad doctrines clearly revealing his love and wisdom; while others enjoy a life of simple faith in a few truths; since he gives "to every man according to his several ability." But all such men are in states to recognize unhesitatingly his truth, to the extent they use it in their lives; and they are bound to be grateful for it, and to condemn every thing inconsistent with it. In this respect they are required to form a church militant, in defence of the truth, and promotion of its welfare.

It is the duty of those, who believe they possess great truths, to resist all the efforts of those entertaining views essentially or diametrically opposed to theirs, at amalgamation or reconcilement. Those really convinced and believing will strive to keep the articles of their faith pure, and unmixed with error. The Quaker, Roman Catholic, and Mohammedan cannot sympathize and acknowledge themselves on the same plane of worship, but as they lose confidence in their own tenets,

and become vacillating, and indifferent to their faith. Neither can he, who really belongs at one altar, profitably exchange it for another of different form and reared to another God, however eloquently and impressively its rites may be administered, and with whatever luxuriance of philosophic or moral precepts its priests may please the ear or excite the imagination. Such liberality as this is but apathy to the existence of uncorrupt truth.

Nor is spiritual progress consistent with merely general and undetermined views. The fact of the existence of a good and merciful God, which the economy of the universe, the united acknowledgment of men, and the voice of revelation, alike declare, involves as a consequence that he will enlighten us, and give success to our efforts to discover truth, so far as we are ready to make such knowledge of use to ourselves and the world. As far as men truly believe in a God, they cease to complain of the darkness that impedes their vision; for simultaneously and correspondingly they become conscious of its use, and it is dispelled. None, then, need hesitate in seeking the most minute information and the most definite views in relation to all that affects life; for, though curiosity may often be baffled, it will be only when the satisfaction of it would injure the one so indulged.

But a regard for our subject would lead us to consider not those who are destitute, but those who have found the waters of life; who have learned to distinguish them from the unnumbered counterfeits which are made pleasant to corrupt tastes, but surely disorder the system into which they are introduced; who have regenerated their tastes, and so secured a zest and desire for what is good and true. To enlarge upon the comforts enjoyed by these, to see how far their lives would differ from those with which men now rest satisfied, and to show how, with fathers and mothers of such character, the world would become so pure and holy as to be unrecognizable by most of its present inhabitants, would lead us into paths to which men have long been strangers. We should find the windows of heaven opening to our gaze, and should see imaged here the pursuits and happiness of the angels. For what else

has made obscure the existence of the spiritual world, and shut out the wonderful manifestation of the Lord's love and wisdom there, but man's alienation from the Lord, and devotion to things other than heavenly?

By retracing his steps, he may come again, in time, to the outskirts of the celestial city, where the music of the spheres within may constantly remind him of his duties, and incite him here to raise his voice in harmony. This will be no mysterious and underhand approach to the other world, no blind or vague communication with the dead; nor will the proximity be to bad and good indifferently: but the spirit of heaven will pervade the earth, and the two will make a one by correspondence. Then men will not, by unwise and extravagant desires, place their happiness ever in to-morrow; then the man of business will not have cause to regard his fellows as harpies, ready to clutch the food from his mouth, and spoil what they cannot appropriate. Then the noise of the hammer, the sail on the ocean, the author at his book, the boy at his play, and the woman with her needle, will not be heard and seen impelled by selfishness. Men, like angels, will be actuated by a love of use. They will not be content to work for food and raiment, but will thankfully receive these as gifts, while they act as happy, willing mediums for the communication of good and truth from the Lord. Expressions will alter; expressions in language and the expressions of countenance, which now breathe of care and disappointment and reserve (the reserve of dissimulation), will vanish; and the brow of manhood will not have lost the innocence of childhood. In short, His power will be felt, who has said, and is saying, "Behold, I make all things new;" and the parts of the Word which treat of new things, of victories and rejoicings, will be understood and fulfilled.

Men rarely think with soberness of such a happy condition for themselves. They speak sometimes of a millennium (a word which the dictionary defines to mean, "a thousand years of Christ's reign upon earth"); but it is generally as an illustration, or in pleasantry, or as the symbol of infinite futurity. As remarked in the beginning of these articles, we live in the present, and form our judgments from our limited experiences

of goodness. Men are perhaps *unable* to conceive of an orderly state of the world. Their idea of the Lord is so imperfect, and their faith in him is so weak, that it is deemed a difficult matter to reconcile with his perfect goodness and omnipotence the existence of sin, misery, want, and suffering, the prosperity of the wicked, and the presence of noxious animals and plants upon the earth. The very degeneracy of man, which has arisen from his voluntary separation from the Lord; his liability to disease, and weakness before temptation; the distance at which the Lord seems to remove himself from us, and his apparent surrender of us to trouble and trials; above all, what is thought to be the insufficiency of revelation, — instead of being regarded, as they really are, partly appearances only, partly the inevitable consequence of man's freedom, but entirely and fully permitted and controlled by the Divine Providence, which gives us always the best we can profitably receive, are made to reflect on the Lord's goodness, and even to encourage doubts of his existence. It is not felt that "the Lord, in all that he does, regards what is infinite and eternal."

That the Lord causes and directs the seeming trifles of each moment for the eternal welfare and happiness of all his creatures, is almost unimagined, and certainly ignored and neglected, in the business of life. By such forgetfulness and neglect of our Father in heaven, we make ourselves, as far as we can, orphans, and feel as such, and lose the comfort and peace of voluntary dependence on him. Men do not realize of how much they deprive themselves, how obstinately they refuse to accept of happiness. They look at the world's recorded history, and find it at no time in such a state of order as to cause them shame, or to raise their ideal of true life. If we may define at all, where views are so indefinite and confused, it seems as if, among those professing Christianity at the present day, there is a very general though vague feeling, that the Lord, by his coming upon the earth, straightway and immediately effected the objects of his mission; that he established his church in purity through the apostles; and that this, narrow and imperfect as they acknowledge it soon became, embraces the utmost for the Christian's hope in the future; that none will be more able

to understand the Lord's teachings and interpret his truths than his disciples and the early converts to his doctrine. Many deem this church to have degenerated, but to have obtained the necessary cleansing, and to have regained purity, by the Reformation. Before the time of the Lord's appearance on earth in human form, they look at the Jews as the chosen people of God, and force themselves to think this "stiff-necked and rebellious" race the favorite of the Almighty; at least, those seem to do so who place confidence in the Old Testament.

Profane history has no brighter pages. Wars, oppression, folly, and selfishness make the records of each land identical with those of every other. The prevailing prejudices, too, in relation to intellectual and scientific advancement, and the false estimation in which civilization and its refinements are held, forbid the suspicion that lessons of simplicity and conformity to divine law have been learned by unlettered tribes, whose names, perchance, have not a place among the now respected nations. There is need of a conviction of the possibility of goodness. When we are cold and dead to the true object of life, engaged in the world's evil service, or weak before its temptations, the vivid image of the Lord has faded from within us, and our standard of excellence has become lowered.

Poetry, indeed, has always loved to linger about the primitive condition of the race, and to celebrate its purity and lament its departure. Sculpture and painting, too, have refused to acknowledge the men of the present for their models, but have chosen rather to improve the taste by depicting nature, always true and beautiful; and have called on imagination, and from the life around them have ventured to take here an eye, there a muscle, or a line, or perhaps a limb, in imaging the normal man. And music also, when true to itself, points ever upward. These owe their charms, as do all else with which the Lord has filled the earth and the world for the same great purpose, to their power of raising us, and drawing us heavenward. But men become almost insensible to their influence, and regard poetry as fiction, look to pictures and statues to perpetuate their own degenerate countenances and forms rather than for instruction, and find themselves destitute of ears for music.

They favor, also, vicious schools of art. It is the absence of truth, and want of appreciation for it.

The remarks that have been made have not been uttered with any expectation that a knowledge of the general poverty in respect to religious truths, and the prevalent neglect of them, would implant affection for them. The cause of such destitution is too apparent, and we know that the ignorance followed the neglect. But they seem full of encouragement and instruction for those of the New Church. Others, in studying the past, or nature or revelation, meet with continual enigmas and mysteries; but we believe that it is now possible, through the Lord, to find satisfactory solutions of doubts, or at least fully to recognize the mercy of the Divine Providence in their concealment. How precious such a faith! We profess to know why revelation has been so long obscure and seemingly scanty, and to recognize the fact, that now, in our day and generation, it is practicable for men to become spiritual, and to know spiritual things; and that, with the aid of the Lord, the earth may and will be purified, and made again to image heaven. What an angelic incitement to exertion! We feel that we have begun to experience the blessings attendant on a clear, definite belief in a one God. How much is such a feeling worth!

It is thought, finally, that a consideration of the comforts derivable from true faith, and the dire effects of indifference and engrossment in simply worldly pursuits, may increase our appreciation of the Heavenly Doctrines, and induce us to show our gratitude, by investigating them more closely, and carrying them out into life more fully. We may perhaps, also, be less inclined to measure our responsibilities by the standard of those with whom daily duties bring us in contact. The world will yet be in a state to receive and appreciate an ecclesiastical history, general and comprehensive as the various faiths of man, — one which shall demonstrate that all religions are of the Lord, for the comfort of his children. Men will then listen to the story all history is telling, and the testimony that it bears to the fact of the Lord's constant and most particular care for each man's eternal welfare. E. A. G.

THE BLESSING OF LIFE.

I.

The South-wind woke one April day,
And from her hidden covert crept;
Then rose, and gently soared away
Above the tardy Earth, that slept.
She softly whispered in the ear
Of every sleeping thing,
"Awake! awake! for Spring is here;
And I am Angel of the Spring."
She said, "Enough of Winter's gloom!
Let Earth no longer be a tomb.
Awake, sweet tiny flowers, and bloom!
Wake, pretty birds, and sing!"

She sailed away to snowy banks,
Where Winter held his dismal court;
She spoiled the glory of his ranks,
And stole his arms, and stormed his fort.
She gently kissed his withered cheek,
And soon the tears began to flow;
And then all vanished was the snow
Wherever one might choose to seek.
Adown the merriest of streams,
Which in the joyful sunlight gleams,
Did Winter's army, in a trice,
Upon a fleet of ice,
Sail from the land which they oppressed.
Then came, upon the wings of wind,
The Spring; and men were blessed.
The South-wind, from the lips of Spring,
Renews the life of every thing.

II.

The rain came down to help the breeze, —
The gently falling April rain;
And won, by soft and slow degrees,
The frozen heart of earth again.
The flaky clouds of Summer pass,
And never stop to shed a tear;
But those which usher in the year
Fling down themselves upon the grass,
As suing for some favor dear.

Who can withstand such suppliant mood?
Not Mother Earth, so kind and good:
Her heart is only closed to ill, —
To Winter's storms and Winter's chill.
She shudders when the tempest howls,
As on its direful course it runs,
And, like a thief at midnight, prowls
Around the dwellings of her sons.
But well she loves the music wild
With which the woods of April ring;
She loves the merry voice of Spring,
Time's youngest and his dearest child;
And April's tears and April's breath
Would wake her from the sleep of death.

The rain, in tearful transport, fell:
And grateful was the work it wrought;
For soon the buds began to swell,
And grass to grow like very thought.
The floods were loosed, and wildly rushed
Through channels which, till then, were dry;
Or, passing into pools, were hushed
Beneath the silence of the sky.
Now, if the breeze is April's breath,
Then must this universal flood
Be to her as her own heart's blood,
Which flows to save the world from death.
  But call it as you may,
Say of it what you choose to say,
It is the messenger of life, —
Bears life to all created things
  Which knew of life before;
And comes with life upon its wings,
  Even to Death's dark door.

III.

  Between the clouds, which fly
On zephyr's wings across the sky,
  Is now and then revealed
The glorious blue of heaven's unbounded field.
  And there the sunbeams are at play
  Throughout the livelong day.
And when the Day begins to die,
And Night to don the robes of sorrow,
Painted upon the evening sky
We see the tokens of to-morrow,

In all the varied hues of light
Which make the soul rejoice in sight.
And, when the Day is born again,
All written with a golden pen
Are words of light, the promise bright
Of Love that watches over men.
And, when the sunlight meets the rain
Falling aslant in golden shower,
The Love that dwells in boundless power
Is seen, in rainbow hues, again.

But sunbeams traverse not the air
That Nature may be simply fair;
Their work is not to paint the sky
With scarlet blush or crimson dye,
Or such small benefits to give:
They shine that all the world may live;
And woe to living creatures all,
If e'er the sun from heaven shall fall!
The sun is stronger than the rain,
And draws it from the breasts of seas;
Then sends it down to hill and plain,
To dwell in ripened fruit and grain
When Autumn's blast has stripped the trees.
The sun is stronger than the breeze,
And gives it all its power to lêap
Above the earth, and warmth to cheer
The heart, while whispering in the ear
Of all the lovely things that sleep.

IV.

I love to feel the zephyr blow,
To hear the tinkling waterfall,
To see the golden sunset throw
Its tints of glory over all.
The breeze, the rain, the gladsome light,
The world in which they move and live,
The stars which glitter through the night,
Best proofs of glad existence give.
As if each were a conscious thing,
And what its mission was, divined,
They haste, like birds upon the wing,
To do the work to them assigned.

But this is life of low degree, —
Of men on earth, and creatures there;
Of bird and brook, of grass and tree;
All mortal, though exceeding fair.

This is the part which we behold, —
Of living things the merest crust,
First warm with life, then stiff and cold,
Decayed, and mingled with the dust.
The things of earth must pass away;
The body sink into the grave;
The spirit, nobler far than they,
May rise above this world's decay, —
May learn to love and to obey
The precepts of the God who gave.

The spirit has its life and death:
Life, when the earthly course is run,
And when the unerring Wisdom saith,
"Thou good and faithful soul, well done!"
Death, when the heedless foot has tripped,
And brought the lumbering body down,
And when the guilty heart has slipped
The temples from beneath the crown.
But life is now the glowing theme
On which I have presumed to sing:
Not life which glitters in the stream,
And fills the merry heart of Spring;
But life that proves the saying true
Of Him who came to live with men,
"Amen, amen, I say to you,
Ye must be born again."

Man must become a little child
Before his spirit hurries hence;
In wisdom strong, yet meek and mild,
And full of love and innocence.

V.

'Tis written in Creation's Book,
Upon the earliest of the pages, —
Whereon all gentle eyes shall look
For life, throughout the eternal ages, —
While Chaos ruled, and ere the sod
Was pressed by earth-born sons and daughters,
That then the quickening breath of God
Moved on the faces of the waters.
And when within the virtuous breast
Are storms of grief and floods of care,
The Spirit of the Lord brings rest
Unto the troubled waters there.

"The South-wind woke one April day,
And from her hidden covert crept;
Then softly rose, and soared away
Above the tardy Earth, that slept."
Thus with the wind, which fans the brow,
Our light and lively song began:
'Tis changed; we sing the spirit now
Which stirs the inmost heart of man.

VI.

"The rain came down to help the breeze;"
So, whilom, sang our changeful Muse,
Who loves to sing of gentle breeze,
Of bird and brook, of grass and trees,
And of the vernal rain and dews.
But nobler far would be the theme,
In sweet expressive song to sing,
How waters of a living stream
Gush from an everlasting Spring.
For ever come they, gushing up;
For ever downwards will they flow;
Inviting man to fill his cup
With Truth Eternal here below.
Who holds the cup, and drinks, will live;
He tasting not will be accursed.
"Who drinks the water which I give,"
The Lord hath said, "shall never thirst."

The soothing rain is softly laid
About the rootlets of the vine;
And soon beneath its drooping shade
Hang grapes, sweet harbingers of wine.
Then let us, like the grape-vine, grow,
Despite the ills of fleshly strife;
And round about the heart shall flow
The waters of Eternal Life.
At first, in graceful foliage dressed,
The boughs shall show their loveliest hue;
At last from purple grapes be pressed
The ruddy streamlet, bright as dew.

VII.

Above the world the sun is shining,
Whose face is an eternal smile,
Who gives the clouds their silver lining,
Who laughs down sorrow and repining,
And bids all things rejoice meanwhile:

And far above the sun
There dwelleth One
Whose glory none can teach,
So much it lies beyond poor human speech.
His rays are Love and Truth,
Which shine upon perpetual youth
And everlasting spring.
His life is happiness:
Before him fly distress
And fruitless murmuring.
There is no life but this,
Save that of the abyss;
Which life is death,
The Scripture saith.

So life and joy are one
Beneath the heavenly Sun;
And life a blessing needs must be
In heaven or earth, on land or sea,
To men of high or low degree,
If they will only look on high
To Him whose love will never die;
Nor seek those devious paths to tread,
Where darkness reigns, whence warmth has fled,
Where all but consciousness is dead.

VIII.

All things are glad that they were born,
And happy that they live:
Sweet praises each awakening morn
To God on high they seem to give.
Throughout the livelong day
They strive to wake in every way
The echoes of the joyful lay,
Life is a blessing.

May not *we* the task perform,
Spite of darkness, spite of storm,
Which the Lord of life has given,
That our path may lead to heaven?
Thus it is, and thus alone,
That the joyful truth is shown,
Life is a blessing.

Join we the chorus, then,
Life is a blessing,—
Life in forest, field, and fen,

On the deep and in the glen,
In the happy homes of men,
Life is a blessing.
Young and old, and weak and strong,
Into life are closely pressing,
Singing as they pass along,
Life is a blessing.
Birds that throng upon the lea,
Full of love and sweet caressing,
Catch the glorious symphony,
Life is a blessing;
Trees that rise above the lawn
Nature tastefully is dressing,
While they sing, from dawn to dawn,
Life is a blessing.
Creatures of the watery main
Joy and gladness are confessing;
Adding to the sweet refrain,
Life is a blessing.
Playing softly in the bushes,
Speechless melody expressing,
Sighs the breeze, and never hushes,
Life is a blessing.
Catch the strain, and pass the song,
On the hearts of men impressing,
Be it short, or be it long,
Life is a blessing.

Life is a blessing, then,
Life is a blessing, —
Life in forest, field, and fen,
On the deep and in the glen,
In the happy homes of men,
Life is a blessing.

More than this: in heaven above,
Where the rule of life is love,
Where the angels have their home,
Whither death can never come,
Life is a blessing.
Ere the darksome curtain fall
Which is trembling over all, —
Shutting from our mortal sight
All that shines in earthly light, —
May we prove the saying true
Which to-day I sing to you,
Life is a blessing!

J. R.

SWEDENBORG AND HIS MISSION.

(Concluded from p. 555.)

That the opening of his spiritual senses was an indispensable means of enabling Swedenborg to understand and communicate the internal contents of the Word, is particularly evident in the explanation of the Apocalypse. This book seems to have been designed especially for the New Church. It is the concluding book of the Sacred Scripture; and to the first Christian church it has always been completely sealed. All attempts to pry into its meaning by unaided reason have been perfectly futile, and even puerile. It relates to the end of the first Christian church, to the Last Judgment which followed, and to the establishment of the New Heaven and the New Church. Its explanation was not possible previous to the Last Judgment; nor could it have been made then, except by some one in the world who was permitted to witness the events which then took place in the spiritual world, and to whom the spiritual sense of the Word was revealed (A. E. 260).

Supposing Swedenborg to have been called to his office in the year 1745, the Last Judgment, which took place in 1757, occupying the whole of that year, occurred twelve years after his illumination, and fifteen years before his death. It was the culminating point of his mission. The twelve years of careful study of the Word, and of intercourse and experience in the spiritual world, were doubtless necessary to enable him to understand those changes which were then visibly presented to his view. Had these events been exhibited immediately after his spiritual senses were opened, he might have been filled with awe and consternation, but would have had little or no ability to perceive and describe their hidden causes. The period of his life which elapsed after the Last Judgment gave him an opportunity to prepare and publish those works which could not have been written prior to that event. Nor was Swedenborg a merely idle spectator in the spiritual world,

simply gaining information which enabled him to be useful to the inhabitants of our earth. His mission was to both worlds. No one had ever occupied a similar position. The senses of the prophets were opened; and, in writing the Word, they have described the things which they saw and heard in the spiritual world as they were commanded to do, but they had little or no knowledge of their meaning. With Swedenborg, not only his senses were opened, but also his spiritual mind, so that he could understand what these visions signified, and reveal the spiritual sense of the Word.

It was said that his mission was to both worlds. We sometimes find him communicating truths to the angels which they could have learned only through one who was an inhabitant of the natural world and of theirs at the same time. But the scene of his labors (at least, during the first part of his mission) was probably mostly in the world of spirits. We have undoubtedly, all of us, very inadequate views of that world, — the "great gulf" which separates the heavens from the hells. It is said to be called the world of spirits because it appears to those who are there as a great orb, or world. We learn, that, since the Last Judgment, none remain in that state longer than thirty years; which is the period usually regarded as a generation, or as the mean duration of human life. But the number of those who are there is immense. Swedenborg speaks of seeing the way through which all pass who depart from the natural world, of whom there were some myriads every week. This way "was so crowded with spirits, that there was scarcely room to step between two." How great must have been the number of those who were collected in that world previous to the Last Judgment, may appear from the fact, that they had been increasing from the time the Lord was on the earth.

Some may imagine, that, on entering into the spiritual world, they shall at once be made acquainted with whatever relates to the heavens and the angels. So far as most persons are concerned, nothing is farther from the truth. This knowledge is acquired gradually by those who are prepared to receive it, and every thing depends on the state of reception. The Lord does not force himself upon the minds of spirits, any more than he

does on the minds of men. Those who were in heart atheists in this world, remain atheists after death; and the heavens are as completely shut out from their view in one case as in the other.

The world of spirits appears to have been the scene of many of Swedenborg's relations; and he was himself not unfrequently a most important actor in what he describes to have taken place. It may seem strange to us, at first, that it should have been an important part of his office to teach the doctrines of the New Church in that world: but such appears to have been the fact; and our surprise will disappear when we consider the condition of the world of spirits at the time of his mission, and its intimate connection with men on the earth. "That the last time is at hand," he says in the second volume of the "Arcana," published in 1750, "may also appear in the other life from this, that all the good which flows from the Lord through heaven into the world of spirits is there instantly turned into evil, obscenity, and profaneness; and that all truth is turned instantly into what is false: thus mutual love is turned into hatred, sincerity into deceit, &c.; so that goodness and truth are no longer perceptible. The like comes to pass with the man who is governed by spirits, with whom the evil spirits in that world have communication" (A. C. 2123).

In one of his relations, Swedenborg describes an angel holding in his right hand a paper, on which was written in golden letters "the marriage of good and truth." This angel descended with the paper in his hand, till at last he was seen to pass into a dark cloud, and through the cloud upon the earth. He was then in the world of spirits. At first, from the writing, there flashed a splendor which went forth into a wide circle around the paper: but, as he descended, the paper appeared less and less lucid, and the writing was changed from a golden color into a silver, then into a copper, afterwards into an iron, and at length into an iron-rust and brass-rust color; but, when he reached the world of spirits, the paper was not seen. The angel spoke to Swedenborg, saying, "Ask those who come hither, whether they see me, or any thing in my hand." Multitudes came from all quarters, but could see nothing. Some,

however, who had been in simple faith from charity, or in some truth from good, after the others had gone away, said that they saw a man with a paper, a man with a becoming dress, and a paper on which letters were traced. At length they read the writing with difficulty, and afterwards listened to the instruction of the angel.

We learn from this relation, that heavenly truth and influences, when they reached the world of spirits, were extinguished; and that they could not be seen nor appreciated, even though an angel came to bring them. We also learn that Swedenborg could see and meet both the angel and the spirits, and be a medium of communication from the one to the other; and we have no reason to doubt that it was by his influence that the spirits in simple faith were able to read the writing, and to be instructed in regard to it.

Such being the condition of the world of spirits, the doctrines of the New Church were as new in that world as in this; and it appears to have been the office of Swedenborg to publish and teach them in both. Was it not necessary that these doctrines should be received into the understanding of a man who could meet the inhabitants of that world on the lowest plane, thereby forming an ultimate by means of which heavenly influences might operate? If the inhabitants of both worlds could be seen at once, it would be found that they existed in a connection with each other, so intimate that they could not by any possibility be drawn asunder; and that it would avail little to teach true doctrines to men on earth, while the great reservoir of their affections and thoughts sent forth nothing but impurity and corruption. When the essential doctrines of the New Church were distinctly taught by Swedenborg to those in the world of spirits by whom they were obstinately and angrily rejected, it was a necessary effect of this rejection that those spirits sunk down into their proper place, and such as were in simple good were liberated from their bondage.

We learn that the Word is in all the heavens, as well as in the world of spirits. There are also other writings in the spiritual world; and Swedenborg in several instances speaks of seeing some of his own works in that world. After having

conversed with some persons in the world of spirits, and given them important spiritual instruction, he says, "As I was retiring, I saw a table of cedar-wood, on which there was a book, under a green olive-tree whose trunk was intwined about with a vine. I viewed it attentively; and, behold, it was a book which I had written, entitled 'Angelic Wisdom concerning the Divine Love and Wisdom, and also concerning the Divine Providence;' and I said, 'In that book it is fully shown that man is an organ receptive of life, and not life'" (A. R. 875). This is the subject on which he had been speaking. On one occasion, he heard some talking among themselves, and saying, "Oh that we might be allowed to speak with the innovator who has thrown the apple of contention amongst the rulers of the church! which many of the laity have run after, and, having picked it up, they have presented it to our eyes." By that apple they meant a little pamphlet entitled "A Brief Exposition of the Doctrine of the New Church." — "And they said, 'It is indeed a schismatical thing, which no one before ever conceived.' And I heard then one of them exclaiming, 'What! schismatical? it is heretical.'" But some at his side replied, "'Hush! hold your tongue! it is not heretical. He quotes a great many passages from the Word, to which our strangers (by whom we mean the laity) attend and assent,'" &c. (T. C. R. 112). In another place he speaks of seeing the "Arcana Cœlestia" in the spiritual world. Can it be doubted that these books were there performing a most important use?

A memorandum at the close of the "True Christian Religion" states, that, "after this work was finished, the Lord called together his twelve disciples who followed him in the world, and the next day he sent them all out into the whole spiritual world to preach the gospel, that the Lord God Jesus Christ reigns, whose reign will be for ages of ages, according to the prediction by Dan. vii. 13, 14, and in Rev. xi. 15; and that they are blessed who come to the wedding-supper of the Lamb" (Rev. xix. 9). This is said to have occurred *after* the "True Christian Religion" was finished; and is there any reason to doubt that this book was a most important, if not an essential, part of the preparation for this event?

But it was not merely by his published works, but also by word of mouth, that Swedenborg gave spiritual instruction, and taught the doctrines of the New Church, in the spiritual world; and these teachings seem to have been productive of remarkable results. It is probable that he has given us but a very small part of his experience; but he has given sufficient to show that such was the fact. Many instances to prove the truth of this statement might be adduced.

When we consider the state of the world of spirits during the period of Swedenborg's intercourse with it, it seems evident that he must have been subjected to severe sufferings, trials, and temptations. That such was the case, we also infer from his own writings. It is wonderful how it was possible that the doctrines of the New Church should be kept bright and living in his mind, when he was exposed to such suffocating influences, — doctrines which we are now able to understand but imperfectly, after a lapse of a hundred years; during which period there has been a constant renovation of the world of spirits, and a continual increase of light. To carry the doctrines of the New Church into that world at that time, was like carrying a lighted candle into regions filled with noxious gases, which sometimes extinguish the light, and sometimes cause it to produce an explosion. The following extract from the "Apocalypse Revealed" is interesting in this connection: —

"Now, since by the woman that brought forth is signified the New Church, it is plain that by the male child is signified the doctrine of that church. The doctrine here meant is the 'Doctrine of the New Jerusalem,' published in London, 1758; as also the 'Doctrines concerning the Lord, concerning the Sacred Scripture, and concerning a Life according to the Commandments of the Decalogue,' published in Amsterdam: for by doctrine is understood all the truths of doctrine, doctrine being the complex of them. When these doctrines were written, the dragonists stood around me, and endeavored with all their fury to devour or to extinguish them. This strange circumstance it was permitted me to relate, because, of a truth, it so happened. The dragonists who stood around me were from all parts of the reformed Christian world" (A. R. 543).

But his most remarkable experience seems to have occurred while he was writing the explanation of the eleventh chapter of the Apocalypse. This chapter treats of the two witnesses which

should prophesy clothed in sackcloth; of whom it is said, "their dead bodies shall lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified." — "And, after three days and a half, the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them that saw them:" and afterwards "they ascended up to heaven in a cloud, and their enemies beheld them."

We learn that by the bodies of the two witnesses are signified the two essentials of the New Church; which are the acknowledgment of the Lord as the only God of heaven and earth, and that there is conjunction with him by a life according to the precepts of the Decalogue. By their dead bodies lying in the street of the great city which is spiritually called Sodom and Egypt, is signified the rejection of these essential doctrines of the church by those who are in the falsities of faith alone, which are opposed to them, and in the love of dominion grounded in self-love and the love of rule grounded in the pride of self-derived intelligence, which exist in the church where one God is not acknowledged and the Lord is not worshipped, and where they do not live according to the commandments of the Decalogue. By the spirit of life from God entering into them, and their standing on their feet after three days and a half, is signified the beginning of a New Church after the end of the Old. We learn, that, in the world of spirits, there were, about the time of the Last Judgment, vast multitudes of those who had the most deadly hostility to these essential doctrines of the New Church, who constituted this great city; and that much that is here said (such as that there was a great earthquake, and that the city fell, &c.) actually took place in that world. Indeed, at the time of the Last Judgment, the Lord actually appeared, in the spiritual world, in a white cloud with angels; so that the prophecy, that he should come in the clouds of heaven, was there literally fulfilled (Contin. L. J., No. 28). The New Church may perhaps be properly said to have commenced with Swedenborg. The doctrines which were represented by the two witnesses were revealed to him. The Lord had filled him with his

spirit to teach them to others. The two witnesses found an abode in his mind, and the prophecy in regard to them seems to have had a remarkable fulfilment in his person. In the "Apocalypse Revealed," after describing what happened to them, he says, "That the same things happened with the two doctrines of the New Jerusalem (one concerning the Lord, and the other concerning a life according to the commandments of the Decalogue), may, in some measure, be seen in the relations annexed to each chapter." In the relation following the eleventh chapter of the Apocalypse, he says, —

"I was once seized suddenly with a disease which seemed to threaten my life. I suffered excruciating pain all over my head. A pestilential smoke ascended from that Jerusalem which is called Sodom and Egypt. Half dead with the severity of my sufferings, I expected every moment would be my last. Thus I lay in my bed three days and a half. My spirit was reduced to this state; and, in consequence of it, my body. And then I heard the voices of persons about me, saying, 'So he who preached repentance for the remission of sins, and the Man Christ alone, lies dead in the streets of our city.' And they asked some of the clergy whether he was worthy of burial; who answered, 'No: let him lie to be looked at.' And they passed to and fro, and mocked. All this befell me, of a truth, when I was writing this [the eleventh] chapter of the Apocalypse. Then were heard many shocking speeches of scoffers, who said, 'How can repentance be performed without faith?' and 'How can the Man Christ be adored as God?' and more of the same kind. All this the crowd who stood by agreed to and applauded. I heard what passed, without the power of replying; being almost dead. But, after three days and a half, my spirit recovered: and, being in the spirit, I left the street, and went into the city, and said again, 'Do the work of repentance, and believe in Christ, and your sins will be remitted, and ye will be saved; but otherwise ye will perish. Did not the Lord himself preach repentance for the remission of sins, and that men should believe in him? Did he not enjoin his disciples to preach the same? Is not a full and fatal security of life the sure consequence of this dogma of your faith?' But they replied, 'What idle talk! Has not the Son made satisfaction? and does not the Father impute it to us, and justify us who have believed in it? Thus are we led by the Spirit of Grace: how, then, can sin have place in us? and what power has death over us? Do you comprehend this gospel, thou preacher of sin and repentance?' At that instant a voice was heard from heaven, saying, 'What is the faith of an impenitent man, but a dead faith? The end is come, the end is come, upon you that are secure, unblamable in your own eyes, justified in

your own faith, ye devils!' And suddenly a deep gulf was opened in the midst of the city, which spread itself far and wide; and the houses fell one upon another, and were swallowed up; and presently water began to bubble up from the wide whirlpool, and overflowed the waste.

"Afterwards there came a voice from heaven to some who were without that great city, crying aloud, 'Take heed how you associate with such persons! Can you not understand that evils, which are called sins and iniquities, render man impure and unclean? How can man be cleansed and purified from them but by actual repentance, and by faith in Jesus Christ?' &c."

These seem to have been those signified by the remnant, who were affrighted, and gave glory to the God of heaven.

The world of spirits was in close conjunction with men on earth; and, with both, there was the most deadly hostility to these two essential doctrines of the New Church. It was the same kind of opposition which existed against the Lord himself, when he was in the world and was crucified: "Come, let us kill him, and the inheritance shall be ours." Swedenborg was in no way exempt from the common evils of his race, as he was himself most sensible. That these doctrines should become obscured in his mind, and apparently lose their vitality, and that he should seem to himself to be approaching death, is not surprising. The wonder rather is, how he could have stood alone, and been sustained in freedom, under such influences. But, after three days and a half, these Heavenly Doctrines were again made alive. They ascended up to heaven in a cloud. The literal sense of the Word was filled with the power and glory of the spiritual.

In this world, Swedenborg seems to have done little more than to publish his books, and then leave them quietly to do their work; but in the world of spirits, as appears by this and other relations, he preached repentance, and faith in Jesus Christ. That world was ripe for judgment; this was not. He was there known as the innovator, and disturber of their false peace and security; and, when it is understood with how much greater facility affections and thoughts are communicated in that world than in this, we may suppose that he was so known extensively. Indeed, the great city here spoken of probably consisted of countless multitudes. These two essential doctrines

of the New Church were preached to its inhabitants, and were by them rejected; and, after this rejection, they sunk down into their own place. Subsequently, those who were near them, and had been held in bondage by their influence, were warned of their danger, and were liberated. In the accomplishment of these things, Swedenborg seems to have been a most important agent.

Swedenborg says that he received nothing pertaining to the doctrines of the New Church from any angel, but from the Lord alone, while he read the Word. In the "Divine Providence," he says, —

"I have had speech with spirits and with angels now for many years: neither has any spirit dared, nor any angel wished, to tell me any thing, still less to instruct me concerning any things in the Word, or concerning any doctrinal from the Word; but the Lord alone has taught me, who was revealed to me, and afterwards continually appeared and appears before my eyes as a sun, in which he is, as he appears to the angels, and has illustrated me."

Enthusiasts, impostors, and madmen have claimed immediate revelations from God; but here is a condition attached, which is the farthest possible removed from the conceptions of the merely natural man. Those who acknowledge his mission must also acknowledge his authority as a teacher of the doctrines of the church. But his case formed no exception to the law according to which the Lord reveals himself to men; which is by the medium of the Sacred Scriptures. If the doctrines had been revealed to him miraculously in any other way, they could not have been received rationally and in freedom, and they would have rested exclusively on his authority; but, as they were given him by the Lord while he read the Word, so they are abundantly confirmed by passages from it, and he is constantly leading his readers to the source of his own illumination. He is thus a clear and transparent medium of the truths which were revealed to him. But, although he was thus forgetful of himself, it ill becomes any of his *readers* to forget him, and, refusing to acknowledge him in his true relation to the church, to claim the doctrines which he taught as coming to them directly, without his agency. If it pleased

the Lord to fill him with his spirit that he might teach the doctrines of the New Church, and to call him to this most important office, it must certainly be pleasing to the Lord that he should be acknowledged in the office to which he was called. Indeed, I do not understand how there can be any distinct perception and acknowledgment of the second advent of the Lord, and of the establishment of the New Church, without an acknowledgment of the divinely appointed means through whom these things were accomplished.

The Lord promised the disciples, by whom were represented the first Christian church, that he would be with them all the days, until the consummation of the age; by which it may be understood, that there is a sense in which he would then cease to be with that church. Yet we know that the Lord will leave or forsake no one. His tender mercies and ever-watchful providence are over all the works of his hands. But, when he came and established a new church, the seat of his dominions — the capital of his kingdom, so to speak — was changed. This change was made from the purest love to all mankind. Without it no flesh could have been saved, and by means of it all were benefited. By the establishment of the New Church, greater spiritual freedom, higher degrees of light, and more heavenly influences, are being imparted, not only to those who are acquainted with its doctrines, but to all men. The state and condition of the whole world has been, and is, undergoing a change in consequence of this event. The morning has come, and the sun shines from a new quarter; and his benignant rays not only tinge the summit of the mountain, but reach the depths of the valley. The truths of the New Heaven and the New Church are, to some extent, penetrating all the departments of religion, science, and literature. Those who deny or deride their existence still live by their influence, as the Jews who crucified the Lord were sustained by his power. It must not be inferred, however, that the world is in this way converted from bad to good in the mass. As there are everywhere greater freedom and greater light, so the responsibility of using these blessings aright is greater, as well as the condemnation in case they are abused. There can be but one church on earth at the

same time. When the Christian church was established at the consummation of the Jewish, all who were really good, whether among the Jews or Gentiles, were internally connected with it. And so it is with the New Jerusalem at the present time. As an old church comes to an end, all that is vital in it — all that can be made spiritually alive — is gradually withdrawn from the dead body of its corrupt doctrines and from those who wilfully and obstinately adhere to them, and raised up and united with the higher life of the new. Not the smallest portion of it can be lost.

But, in a more especial sense, the distinctive New Church will consist of those who receive its doctrines, and endeavor to live according to them. There were doubtless good people among Jews and Gentiles when the Christian Church was established; but only those were called Christians who acknowledged that the Lord had come into the world, and lived according to his precepts. So the specific New Church will consist of those who believe that the Lord has come a second time, receive the doctrines which he has now revealed, and endeavor to lead a life in conformity with them; while the New Church universal will comprise all who are truly in the good of life spread over all the world.

The purpose for which the Lord is said to have filled Swedenborg with his spirit was that he might teach the doctrines of the New Church. It is by means of these that this church is to be established. The New Jerusalem appeared as a city before it was seen as a bride. That there can be goodness without truth is a new form of faith alone. The two great doctrines, of the Divine Humanity and of Life, are only the outward expression of the two great commandments, of love to the Lord and the neighbor. They are the two witnesses still: "And if any man hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and, if any man will hurt them, he must in this manner be killed." There may be those who acknowledge these doctrines with their lips, but deny them in their hearts; and there may be others who have an internal acknowledgment of them which is even unknown to themselves, and who suppose that they disbelieve them: but while those

who, in heart and life, wilfully reject them, reject heaven and heavenly influences, whatever may be their outward morality or seeming benevolence; those who truly receive them receive the Lord, from whom they proceed, and who dwells within them. Faith may be obscure, — it may be little as a grain of mustard-seed; but it must exist, as essential to salvation. "Except ye believe that I am he, ye shall die in your sins."

And those by whom these doctrines are received, loved, and obeyed, will be drawn together by a law of attraction as sure and inevitable as that of gravitation. Swedenborg describes the world of spirits as consisting of innumerable societies, arranged according to their natural affections. Such appears to be very much the condition of people on the earth. But charity is not a natural, but a spiritual, affection. The New Church must rise above natural affections into those which are spiritual. It is only thus that it can become a true and living church.

LETTER FROM FRANCE.

La Chatre, April 1, 1859.

Dear Sir, and Brother in the Lord, — I gave you an account, in a former letter, of Capt. Bernard, — the man who certainly contributed the most towards introducing a knowledge of the New Jerusalem in France; and I believe that it has never been given to any one to speak upon this important subject with more elevation and true eloquence. After having thus written of him who has so well presented it through all France by word of mouth, it remains for me to treat of the one who has *written the best* upon the same subject in our country; namely, of Edward Richer, the compatriot and friend of Bernard.

Richer is one of the most brilliant, the most agreeable, and the best-informed, of the writers of France that the first years of the nineteenth century have produced. Poet, archæologist, naturalist, historian, philosopher, — he has written on all subjects with the same superiority. He was a man simple and true; an enemy of all affectation; unambitious; loving only letters and study. From the time he became acquainted with the writings of Swedenborg, he delivered himself to the attractions of this new study, which

he never renounced, and to which he consecrated himself almost entirely.

Richer was born the 12th of June, 1792, at Noirmoutier, near Nantes. He was the son of a pious and enlightened mother. His father was a hero, who died gloriously, in 1793, fighting for the liberties of his country. The circumstances of the devotion of Richer's father were such, that, by a decree, the National Convention adopted his children. The delicate health of Richer did not permit him to follow the career of his father: the extreme gentleness of his character would, besides, have turned him from it.

His life offers nothing of remarkable interest. It is in his writings and the remembrances of his friends (to whom he was always tenderly devoted) that he lives. He is known to the literary and learned world by a poem entitled "Victor and Amelie;" and by a "History of Brittany," in four volumes. He published, successively, "An Essay on the Origin of the Constellations," to refute the system of Dupuis; "Picturesque Journey in Brittany;" "Journey to La Trappe de Melleray;" "Philosophy, Moral and Religious," in its relations with light and knowledge. He was actively engaged in the editing of the "Lycée Armoricain," — a periodical review of great interest, which was no way inferior to the best reviews of Paris. It was in this review that he also published a great number of literary productions; of judicious criticisms; of views and opinions upon letters, the fine arts, archæology, natural history, and the history of his country. In a word, Richer, besides having great facility and erudition, was one of the most fruitful of the authors of his day, and one whose talent was always well sustained.

"After such multiplied employment," says his friend M. Impost, "one fixed idea took, each day, more of consistency in his mind, and governed all the others. An ardent friend of the truth, he had for a long time sought it, but in vain, in the works of men. He found nothing to satisfy the needs of his expansive and tender soul. Religion then appeared to him as the only light illumining the darkness of life to guide man upon this earth. Already, in his 'Letter on the Abbey of La Trappe,' he had admitted it to the highest consideration. The glance which he there threw upon the vanity of science, the instability of the joys of this world, and the need of the heart of man to attach itself to something real, he developed in the 'Moral and Religious Philosophy,' — a work which did not appear as very orthodox to certain people, but which was, nevertheless, dictated by a sincere conviction."

It was to this last work that he was indebted, in 1812, for the acquaintance with Bernard. I have told you of the zeal and the penetrating speech of the latter. He spoke to Richer of religion with such an enthusiasm, and led him to see it in a light so new, that he gave him the desire of knowing the works from which he drew his doctrines.

Bernard left with him, on parting, several works, amongst which were two of Swedenborg's. But the exact and rigorous reasoning of our author did not at first agree with the poetic imagination of Richer, which would seize things rather by sentiment than by abstract and mathematical reasoning. Nevertheless, by study and perseverance, he surmounted this distaste, and came to perceive the philosophical and religious principles upon which the doctrines of the New Church rest; and he adopted them. From this moment his vocation was arrested. A man has no reason for rejecting with disdain the testimony of Swedenborg, because it has not been accorded to him to see things in the same manner that he has. It is according to this first idea that he (Richer) has been able to give the explication of his "Key to the Mystery," or of the Apocalypse, — a work which has been the rock upon which so many of fine genius have split, and upon which Newton, Bossuet, and Dupuis have taken the pains to comment, each one under a different point of view. Not content with combating Bossuet by history and science, Dupuis by astronomy, he proves that the Apostle John was not, and could not be, a visionary; that he saw moral things through material emblems; and that these same emblems, perceived by him remote from time and space, give the history of religion, and that of man, who has perverted the truth with himself by his different systems upon God and the soul. Whatever opinion may be entertained respecting this work (which was the last that came from his pen, and the song of the dying swan ready to take his flight for the immaterial world, which was, in his eyes, the prototype of that in which we live), no one can but admire, in spite of the form, the new views which the author has known so well how to deduce, the profound ideas and the extent of the scientific knowledge which he possessed for presenting the Apocalypse under a point of view so new, and at the same time so rational. Besides, what proves to a certain extent the merit of this work, and the effect it produced, is, that, before it even had entirely appeared, two translations of it were commenced simultaneously in England and in Germany, — countries where there are so many philosophical minds, and so many men of great merit. This work, of such vast erudition, and which contains not less than six hundred pages in octavo, was written in a fit of inspiration, and cost its author not more than three weeks of labor. His head was in a state of ferment; his pen was too slow for his thoughts; although his poor body resembled the decayed tree, that lives only at the core. But with him all was soul; and it was by the soul alone that this living ruin was sustained. The fourth volume contained the "Invocation to Religion." — "This work," says M. Impost, "in which there are many pages worthy of the benevolent spirit of Fénélon, and which might have been the production of his pen, was composed with enthusiasm at the end of daily conversations with a few friends, during which matters of religion specially occupied the attention. Scarcely had he entered

his house, still animated with these conversations having God and the soul for their end, when he let his pen run over the paper, and went, the day following, to communicate these eloquent pages, where he had poured out his loving and gentle soul. It is one of the most effective of his writings, and one in which, perhaps, his talent shone with the greatest lustre."

The fifth, sixth, seventh, and eighth volumes are properly entitled the "New Jerusalem," and contain a definite exposition of the doctrines of the New Church. This work is a testimony of very considerable erudition: it is very interesting to read, and contains beauties of the first order. But whether Richer was less acquainted with the doctrines at the time he composed it, or whether it is owing to the plan that he had adopted, it is certain that the three others by him are very superior to it.

Independent of these considerable works, Richer composed the following, which relate to the doctrines of the New Jerusalem, and develop certain parts of them: namely, "The Will of Dr. Cramer;" "The Visit to Gustavus;" "The Book of the Good Man" (*Homme du Bien*); "The Key to the Enigma;" "The Immortality of the Soul;" "Ode to his Friend, M. Fourri, Doctor of Medicine;" "My Thoughts;" "The Soliloquy;" "The Actual State of the Theosophic Spirit in Europe;" "Of the Dragon, and of Traditions to which it has given Rise;" &c.

He left also a great number of manuscripts upon the same subjects in the hands of our friend Mr. Le Boys des Guays, who published a part of them in his "Review:" namely, in vol. i., pp. 65, 97, 129, an "Analysis of the Heaven and Hell of Swedenborg;" pp. 161, 193, 225, 257, 289, an "Analysis of the Divine Love and the Divine Wisdom;" p. 295, "The Translation of a Hymn of Orpheus, of a Hymn of Cleanthes, and of the Exordium of the Poem of Arater;" p. 299, "Synoptic Tables of the Science of Degrees;" p. 321, "Interrogatories of Master Thomas, or his Cause of the Cholera;" and the outlines of the large work on "The New Jerusalem." In vol. ii., p. 17, "The Broken Cup" (*La Tasse Brisée*), or "Conjugial Love;" p. 57, "The Avarice of the Old Man;" p. 58, "Principles of Universal Morality;" p. 268, "Linnæus and Swedenborg." In vol. vi., p. 43, "Mr. William;" p. 143, "Upon Nobility, and what constitutes True Nobility." In vol. ix., p. 4, "Of the Fall of Man;" p. 59, "Spiritual Medicine;" p. 130, "He has the Spirit of an Angel." You will find also in the "*Revue*" of Mr. Le Boys des Guays, vol. ii., p. 3, and vol. iii., p. 175 and following, biographical notices of Richer by MM. Piet, Emile Souvestre, and Impost.

This excellent man (Richer) was taken from the church and his numerous friends the 21st of January, 1834. He was only forty-three years of age.

I will end by saying, that no person in France, or perhaps in any country, has ever presented the doctrine of Swedenborg in

a manner at the same time so lucid, so elevated, and so profound. Nothing could be more profitable than to spread abroad these excellent productions, which, besides, are so charming in their style, that one cannot detach himself from them when he once commences their perusal.

Please to receive, dear sir and brother, the assurances of my Christian affection.

BLANCHET.

THE "RELIGIOUS MAGAZINE AND INDEPENDENT JOURNAL."

THIS is a religious periodical which has been published in Boston some ten years, formerly edited by Rev. F. D. Huntington. On the 1st of January last, it passed from his hands into those of Rev. Edmund H. Sears and Rev. Rufus Ellis. Mr. Sears has been known as a reader of the doctrines of the New Church for a considerable number of years. He is the author of a book under the title of "Regeneration," published about five years since; and of another, entitled "Athanasia," which appeared not far from a year ago; both of which are based on the doctrines of the New Church, though not avowedly so. Mr. Ellis is the pastor of a Unitarian society in Boston. Since the "Religious Magazine" changed hands, its numbers have been occupied, to some extent, with articles either fully and openly recognizing the doctrines of the New Church, or strongly tinctured with them. It has been our intention to have noticed it earlier; but untoward circumstances have prevented: and we regret to say, that an article on the subject, which we have now in preparation, is crowded out of the present number by the press of other matter. Our July number will be filled with the Journal of the General Convention. In August, we trust it may not be neglected. — EDITORS.

"THE PYTHONISM OF THE PRESENT DAY."—We have already called the attention of our readers to this very valuable work, in which the evils and dangers of what "is usually known as modern Spiritualism" are clearly set forth, and the doctrines of the church, as drawn from the Word and confirmed from Swedenborg, are exhibited. We intended, before this, to have spoken of it more at large; and still hope to do so. We prefer, however, that our readers should procure the work, and examine it for themselves, and give their friends and neighbors an opportunity of doing the same. It is the result of a most careful investigation of the subject in the light of the New Church, and seems to us calculated to do much good at the present time. The price is reduced to fifteen cents.

INTELLIGENCE AND MISCELLANY.

LETTER FROM MAURITIUS.

[The following letter, addressed to Joseph Andrews, Esq., has been kindly furnished us for publication in the Magazine: —]

MAURITIUS ISLAND, St. Antoine Estate, Jan. 7, 1859.

DEAR SIR, AND BROTHER IN THE NEW-JERUSALEM CHURCH, — I have the pleasure to acknowledge the reception of your letter of the 19th of September last, which came to hand about the end of November. I take the liberty to reply in French; not having sufficient facility in writing English not to fear that I should be unable to express my thoughts clearly if I used the latter language, especially upon a subject most worthy of our highest regard.

The first sentiment I experienced, on receiving the letter which you addressed to me in the name of the General Convention of the members of the New Church in the United States, was the deepest gratitude to the Lord for this manifestation of his divine influence; and I feel under the obligation to transmit to you my feeble expression of it. I communicated your letter to the small number of the disciples of the New Dispensation in our colony; and all of them were deeply touched with the testimony of sympathy, afforded by the church established in America, at the first symptoms of recognition by the Lord of the true doctrine in this island lost in the midst of the ocean. It is a new sign, manifesting that the thought of the Lord is the first true tie of his people between themselves, and that this thought is the sole means of their union for forming this genuine human family, whose sole head is our Divine Saviour, and whose foundation must be the love of God and the neighbor.

In our turn, dear sir and brother, we respond from the depth of our hearts to your fraternal initiative; in our turn, we salute you, again thank you, and wish you the Lord's blessing.

You wish to know what is the state of progress of the New Doctrines in our colony. Here, as it has always been everywhere, I presume, the truth has not been able to penetrate without the inevitable disturbances which its presence causes in the human conscience. The New Revelation has again encountered the greatest difficulties. As, in the time of the Jews, it was from the name of "Jesus Christ;" so, from the same cause, the name of "Disciples of Swedenborg" gives again the index to public opinion as to all men who profess to be Newchurchmen. But we have passed the first limits. Swedenborg is no longer a madman nor an impostor, but a visionary, a sectary; his mission cannot be divine; he is a virtuous man, but *exalté*; of whom one can admit as having some good ideas, but whose visions must be considered as an error, founded on an illusion of the senses. The name of "vision" repels; and they refuse even to read the works, because, say they, there can nothing good come from one who declares to having seen the world of spirits. When, by a reasonable representation, we are enabled to show the *real good* which would result to humanity from the practice of religion according to the New Revelation and the New Doctrine, we are enabled to conquer a repugnance almost invincible, and lead to the study of the works of the New Dispensation. In a word, to make way for the coming of the Lord, it is necessary, here as with you, in my humble opinion, to have public worship of the church established in the colony. It is requisite for us to have, as you have, periodicals, to treat separately, and to elucidate, in the language of general literature, the different dogmas of our Christianity; putting thus at the doors of the intelligent the truths which would not be examined or known; because it is too much for human thought and conscience to make the necessary effort for the proper study of the law of God, and the examination of the individual life.

It is under this conviction that I have desired of Mr. Le Boys des Guays to send us a minister of the New

Church; for here there is no one of sufficient acquaintance with the doctrines to instruct us. But my hopes have thus far been disappointed. The reply of this worthy and venerable friend and brother, and the letter which you have done me the favor to address to me, prove that we cannot yet, either from France, England, or America, receive the services of such an one as we desire. Is it because we have not yet merited the favor of having the holy name of the Lord openly confessed in our colony? I submit myself with all humility to the direction of his divine providence.

Mr. Le Boys des Guays has counselled me to establish amongst us family worship; but I have yet found only a few persons disposed to break off their connection with the prevailing religions, and to profess openly and publicly their belief. A feeling of distrust, from a sense of our own weakness, restrains us, and leads us to consider it as difficult to contend with the old established churches, and to fear that we may succumb to their attacks. Two families and my own have, however, followed his advice, and have openly professed the New-Church worship; but these families are living at great distances from each other in the colony, and are not able to meet regularly, and constitute yet only a first individual effort. We render glory to the Lord in our private houses; but that which I desire to see, that which would constitute real progress, would be the public demonstration of a common faith, a common public worship, a regularly constituted society, openly and publicly avowed. When will come for us this so-much-desired hour? The Lord instructs us (Mark xiii. 32; John xiv. 21). The hour of the manifestation of the Lord depends upon ourselves: it is the hour when we decide to live the life of faith. Let us hope.

I will close, dear sir, and brother in the New Jerusalem, with thanking you for your kind letter, and for sending me some numbers of the New-Church periodicals. After your obliging offer, I take the liberty of remitting a draft for sixty dollars; and beg you to send me for it the works, a list of which you will find herewith. We generally speak nothing but French here: but these publications, although in English, will serve for those who read that language; and, as I hope our society will ere long have a fixed character, they can be translated into French for those who desire it.

Please receive, dear sir, the assurance of sincere regard.

EDMOND DE CHAZAL.

TRAVELS IN THE HOLY LAND.

WE regret that the continuation of these interesting descriptions of the Holy Land, in the Magazine, has been interrupted for some months. We have several pages in type, and hope they may be soon resumed.

INSTITUTION OF A SOCIETY OF THE NEW CHURCH IN BUFFALO, N.Y.

WE learn, from a letter just received from Rev. J. P. Stuart, that, on the 15th of May last, he officiated at the institution of a society of the New Church in Buffalo. Fifteen persons were baptized, — ten children and five adults; and seven were confirmed. Mr. Stuart adds, "In the afternoon, I instituted the society according to the forms of the Liturgy; the number becoming members being twelve, all of whom have been received into the church by baptism. The sphere of the church was quite delightful during the day, on the several occasions of administering the ordinances. The society voted to seek connection with the General Convention, and, if possible, to send a delegate."

THE GENERAL CONVENTION.

THE General Convention of the New Church in the United States will commence its Forty-first Annual Session, in Philadelphia, in Rev. Mr. Benade's Church, Cherry Street, near Twenty-first Street, on Wednesday, June 8, 1859, at ten o'clock, A.M.

T. B. HAYWARD, *Secretary.*

PUBLICATIONS OF THE GENERAL CONVENTION.

O aid in disseminating the Heavenly Doctrines of the New Jerusalem, to minister to the ts of isolated and initiate receivers, and to ish instruction suited to the states of New- rchmen and their families, the General Con- tion of the New Church in America has taken er its control, or established, the following es of PERIODICALS; to which the attention of all o are friendly to the New Church is respect- y solicited:—

I.

E NEW-JERUSALEM MAGAZINE. Pub- ished monthly in Boston, Mass., at $2 per nnum.

This Periodical,—now in the thirty-first year its existence,—to which so many have hereto- e acknowledged themselves indebted for aid, in ir early efforts to comprehend the spiritual ths of the New Church, will preserve its essen- l character under the control of the Convention. ch number will contain an original Sermon, ether with the contributions of experienced iters, in illustration of the leading truths of the urch, and such New-Church intelligence as may deemed worthy of preservation for future use.

II.

IE NEW-CHURCH MAGAZINE FOR CHIL- DREN. Published monthly in Boston, Mass., at $1 per annum.

The title of this little work indicates its dis- nctive character. It is intended to subserve the portant end of furnishing religious instruction r children. The words of the Lord — "*Suffer* tle children to come unto Me" — are a plain timation, not only of our duty to children, but of eir readiness to "come unto Him" when permit- d, or when he is truly presented to their minds.

III.

HE NEW-JERUSALEM MESSENGER. Pub- lished weekly in New York, at $2 per annum.

This periodical, which has now entered its urth year, is intended to furnish a medium for the frequent interchange of intelligence between Newchurchmen scattered over our widely extended country, and a cheap and convenient means of dispensing a knowledge of the Doctrines, wherever an opening may occur. It is devoted to the elucidation of New-Church truths, and to intelligence from every branch of the Church, both in Europe and America. It therefore performs the uses of both a newspaper and a tract. Its aim is to sustain the interest of our brethren in things pertaining to the Holy City, and to awaken an interest in its behalf among those who are not yet acquainted with its doctrines.

SWEDENBORG'S WRITINGS.

The General Convention has also purchased the stereotype plates of the American translations of the following of Swedenborg's Works: "The True Christian Religion;" "Conjugial Love;" "Heaven and Hell." These plates, together with those of "The Liturgy, or Book of Worship," have been removed to the Convention's Publishing Depot, 346, Broadway, New York. Editions of these works, and of such others as may be deemed useful, will accordingly be published hereafter in New York, and furnished at rates that will secure their distribution through all the avenues of trade. Orders for such works as may from time to time be announced are respectfully solicited.

Just Published.

THE TRUE CHRISTIAN RELIGION; containing the Universal Theology of the New Church. By EMANUEL SWEDENBORG. In 1 vol. 8vo, of 576 pages. With a newly engraved Portrait of Swedenborg. Price $1.

☞ A liberal discount made to those who buy to sell again, or in large quantities. Orders may be addressed to

JOHN L. JEWETT, Agent,
346, BROADWAY, NEW YORK.

CHILDREN'S BOOKS.

nnocence of Childhood. By Mrs. Colman. 37 cts.
he Sabbath. By H. A. Worcester. Cambric, 37 cts.
White Dove. 33 cts.
Happy Family. 33 cts.
Clara. By Mrs. Carter. 10 cts.
uvenile Ballads. By Mrs. Carter. 8 cts.
A Catechism for Children of the New Church. By S. Worcester. 10 cts. [per dozen.
Questions to the Sacred Scriptures. 12 cts.; $1.20
Questions on the Four Gospels. By B. Worcester. 31 cts.
Jessie, and other Stories. 12½ cts.
Obedient Boys, and other Stories. 12½ cts.
Lessons and Verses for Young Children. 12½ cts.

The above three books are bound in one volume. Cambric, 37½ cts.

Caterpillars, &c. By Clowes. 2 cts.
My Little Guide. 6¼ cts.
American Tales. 6 cts.
Child's First Book of Religious Instruction. 6 cts.
Child's Home Book, &c. Stiff covers, 12½ cts.
Lighthouse, &c. Stiff covers, 12½ cts.
Danger of Disobedience. Stiff covers, 12½ cts.

The above three books are bound in one volume. Cambric, 37½ cts.

Home Verses for Little Folks. 12½ cts.
Little Child's Friend. By Mrs. Doughty. 37½ cts.
Charles and Rosa, parts 1 and 2. By Mrs. Doughty. 12½ cts. each.
Penny Series. By Mrs. Doughty. 1 cent each. In one vol., cambric, 25 cts.
Rainbow Explained. By Clowes. 6 cts.

MEETINGS OF THE CONVENTION AND THE ASSOCIATIONS.

The GENERAL CONVENTION	at Philadelphia, on Wednesday, June 8, 1859.
The ILLINOIS ASSOCIATION	Peoria, Friday, Oct. 7, 1859.
The MAINE ASSOCIATION	Gardiner, Friday, Aug. 20, 1859.
The MARYLAND ASSOCIATION	Washington, Thursday, May 19, 1859.
The MASSACHUSETTS ASSOCIATION	Yarmouthport, Thursday, Oct. 13, 1859.
The MICHIGAN AND NORTH. IND. ASSOCIATION	Friday, Oct. 21, 1859.
The PENNSYLVANIA ASSOCIATION	Upper Darby, Thursday, Aug. 25, 1859.
GENERAL SOCIETY IN OHIO	Urbana, Friday, Sept. —, 1859.

NEW JERUSALEM MAGAZINE,

AND

NEW CHURCH MAGAZINE FOR CHILDREN.

NOTICE is given, that the Board of Publications of the General Convention have engaged the services of Mr. GEORGE PHINNEY as publisher of the "*New-Jerusalem Magazine*," and of the "*New-Church Magazine for Children.*" Mr. Phinney has taken rooms at No. 19, Winter Street (up stairs). This is one of the most convenient and central positions that can be obtained in the city, and in the immediate vicinity of one of the largest publishing houses in Boston.

All communications intended for either of the above-named publications, and all payments, should be forwarded to Mr. GEORGE PHINNEY, No. 19, WINTER STREET, BOSTON; and subscribers are requested to inform Mr. Phinney, without delay, of any irregularity in the delivery of either of the Magazines.

Mr. Phinney intends to keep a complete assortment of the Works of Swedenborg, and of the Collateral Writings of the New Church. All orders for books will be filled promptly at the lowest rates.

The "New-Jerusalem Magazine" is issued monthly, $2 per annum, payable in advance. Each Number will contain an average of *at least* forty-four to forty-eight pages.

☞ All letters relating to business are to be directed to the Publisher, No. 19, Winter Street. Other communications may be addressed "*To the Editor.*"

AGENTS FOR THE NEW-JERUSALEM MAGAZINE, AND FOR THE NEW-CHURCH MAGAZINE FOR CHILDREN.

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